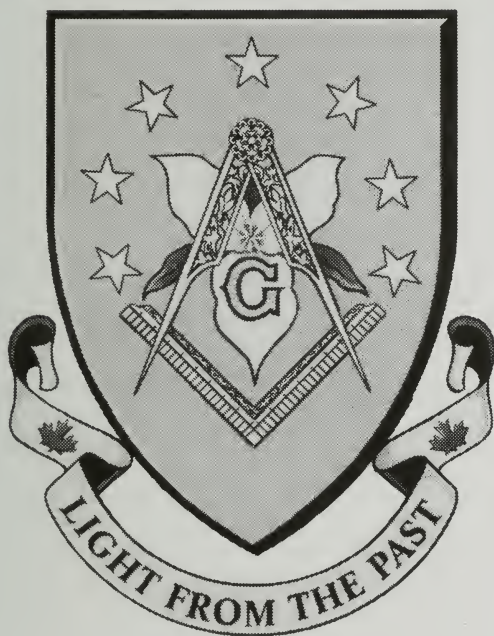


The Heritage Lodge

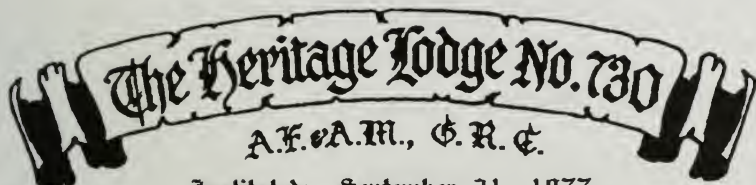
A. F. & A. M.

No. 730 G.R.C.



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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M., No. 730 G.R.C.



JOHN H. HOUGH, Worshipful Master

I take this opportunity to express my appreciation to the members of The Heritage Lodge for affording me the honour and privilege to serve as their Worshipful Master. The Officers and Committee Chairmen served their offices with distinction and are to be commended for their efforts.

The Annual Banquet continues to be one of the highlights of the year for The Heritage Lodge. I was pleased when M.W.Bro. Norman E. Byrne, P.G.M., agreed to be our speaker. His presentation titled *Can Masons Change?* was enjoyed by all.

The papers presented to The Heritage Lodge were also well received. As they are listed in the table of contents I will not address them here other than to say that they were interesting and timely.

Brethren of Caledon East and Maple were most gracious hosts and their hospitality was greatly appreciated.

The Interpreters at Black Creek Pioneer Village are being recognized around the world and are to be congratulated for their time and efforts extended so that the public may have a better understanding of our Gentle Craft. The Interpreters have been under the direction and guidance of R.W.Bro. Burns Anderson, who has given unselfishly and graciously of his time on this outstanding project, for the past 11 years! *Well done!*

The preparations for the 150th Anniversary of Grand Lodge in 2005 continue to go forward. I hope that many of you will participate and help celebrate this milestone.

In closing brethren, I again thank you for the honour to serve as your Worshipful Master. It has been a most enjoyable year and I sincerely hope that it has met with your approval.

Sincerely and fraternally,

John H. Hough, *Worshipful Master*



JOHN H. HOUGH

Initiated, Cochrane Lodge No. 530.....1968
Worshipful Master, Cochrane Lodge No. 530.....1989-90
Worshipful Master, The Heritage Lodge No. 720.....2004

Grand Lodge of Canada in the Province of Ontario

Grand Registrar.....1992
Member, Board of General Purposes.....1996-2004

CAN MASONS CHANGE?

**By M.W.Bro. NORMAN E. BYRNE, Past Grand Master
Grand Lodge of Canada in the Province of Ontario
Nineteenth Annual Heritage Lodge Banquet
Friday, January 30, 2004**

First, I thank you for a very kind introduction. If my father had been here tonight, he would have wondered who you were talking about. My mother -- would have just smiled.

I thank our W.M., for the kind invitation to be here tonight, to speak on the occasion of the 19th Annual Black Tie Banquet of this unique lodge in Ontario. I follow in the footsteps of some very learned and well-informed men who have graced this podium before tonight, and I am not sure I am quite up to the task laid out before me by you, my brethren, but throwing caution to the winds, I will try.

Some of you may well wonder what kind of question I have posed in the title to my address - *Can Masons Change?* Some of you may have come tonight well knowing the obvious answer to that question. Some of you, I hope, came here with an open mind to see if there really is a positive answer to the question. It is to those brethren that I direct my remarks tonight

and ask the impertinent question *Can Masons Change?*

I am sure some of you may have heard the question “how many Masons does it take to change a lightbulb?” - - - - *Change??* Surely this question indicates a predisposition of our Masonic minds. Tonight, I want to talk about change. Change, in course or direction, doesn’t always come easy. Let me illustrate this by an actual radio conversation between a U.S. naval ship and Canadian authorities off the coast of Newfoundland in October, 1995.

The radio conversation went like this:

Americans: Please divert your course 15 degrees to the north to avoid a collision.

Canadians: Recommend you divert your course 15 degrees to the south to avoid a collision.

Americans: This is the captain of a U.S. Navy ship. I say again, divert your course.

Canadians: No, I say again, you divert your course.

Americans: This is the aircraft carrier U.S.S. Lincoln, the second largest ship in the United States Atlantic Fleet. We are accompanied by three destroyers, three cruisers, and numerous support vessels. I demand that you change your course 15 degrees north, that is one-five degrees north, or counter-measures will be undertaken to ensure the safety of this ship.

Canadians: This is a lighthouse. *Your call.*

Our Masonic craft may also be steaming ahead on a collision course unless we are prepared to look at the subtle messages that confront us.

Maybe, just maybe, *we too* need to change course or

direction 15 degrees.

The concept of many of the ideas I will talk about tonight are the work of an old and trusted friend, R.W.Bro. Allard B. Loopstra, a Past Grand Director of Ceremonies who looked after my every care during my term as Grand Master, and who is currently the Grand Chancellor of our Supreme Council. Allard was of great assistance to me in the preparation of my remarks and, to him, I give the credit. If there is anything amiss with my comments, I accept full responsibility.

Greatness, in the final analysis, is largely bravery: courage in escaping from old ideas and old standards, and respectable ways of doing things.

If you don't dare differ, you will never be great. If you don't dare risk, you will never be great.

In order to succeed today, companies, fraternities and individuals need to be courageous. We need to take risks and think *outside the box*. We need to challenge our paradigms or our way of perceiving things, and see things from a different perspective.

To think *possible*, -- what we currently think, *impossible*.

Thirty years ago, who would have accepted the concept of a compact oven that could zap your food in a matter of seconds. Who would have dreamed that you would be able to communicate with people around the world by punching some keys on your PC or your palm pilot. Someone did. And that is the key to succeeding.

Many companies have failed, or are failing today, because they failed to recognize a fundamental shift in their industry.

History is littered with *shift victims*: buggy makers, who

turned up their noses at Henry Ford's automobile; candle makers, who didn't see the lightbulb coming; large photo labs, who did not anticipate the arrival of the corner, one-hour photo shop and the digital camera; Swiss watchmakers, who would not accept a new and simple electronic concept in accurate timepieces. The question for Masons is: *Is our great Masonic fraternity also a shift victim?*

One of North America's most successful companies, General Electric, had a rude awakening in the early 80's.

From 1879, when Thomas Edison invented the lightbulb, to the early 1980's, G.E. Lighting was North America's leading lightbulb producer, and was unchallenged in its field. By 1982, overseas competitors had burst onto the scene with low cost, high quality lightbulbs. While G.E. built handball courts for its employees, and organized company-sponsored dance lessons, their competitors abroad, improved the quality and lowered the cost of their products.

By 1982, Philips had gained the leadership position in lighting. When market share continued to drop, G.E. Lighting turned its focus to lowering costs, creating new markets, improving customer service, and improving quality. And it worked. By 1990, G.E. once again ranked number one in the \$9 billion dollar market for lightbulbs. Had they not been complacent, they would have seen the competition coming.

I question whether we, as Masons, have improved our quality? Have we developed new markets?

Have we become so complacent, we didn't see the competition coming?

What are we doing, as Masons, to satisfy the changing

needs and expectations of our potential members?

We are an educated and knowledgeable society, which is always looking for new and better ways to do things.

Canada Post is an example of an organization that has seen its power base dwindle, as fax machines, couriers, electronic mail and computer information technology, have made the postman's load a lot lighter.

Are we, as Masons, also seeing our powerbase dwindle?

Are we competing for membership, attendance and involvement?

Just look at how our Masonic numbers are decreasing, and how the average age of a Mason is increasing. With both these factors becoming more and more important in our Masonic society, I dare say we are indeed on a collision course. We had better change direction while there is still time.

We all like to talk about how things have changed; how difficult it is to get new members; how difficult it is to get good attendance. We blame changing society; we blame double income families; we blame changing values, and we blame all the competing activities for a young man's time.

But why are we blaming? Why have we not anticipated changing times? Why have we not prepared for change through innovation? We are we not driving change in our own Masonic fraternity?

Once a company or organization has decided that it needs to shatter its paradigms, how is it done? What steps can we take to change?

There is no magic formula that guarantees success.

Three things are not optional however, breaking down barriers, empowering your employees or members, and encouraging creativity and non-conformity.

Let's talk about each of these. The first idea I mentioned was to break down barriers. What does this mean?

It means taking out layers in your organization so employees can get closer to the customers and to each other. Layers act like filters, and by removing unnecessary ones, we free up the lines of communication. Masonic organizations tend to be multi-levelled and inflexible. We have a very defined organization that operates from the top down. We need to change that.

How many times have we stomped all over a young Mason's idea, thought, or enthusiasm? In fact, we really don't even explore the thoughts of younger members, or try to understand what may entice the younger generation to join. How many times do we lose the interest and participation of a new member? Have we ever made a concerted effort to find out why?

Encourage conversation in your organization. Remember, those conversations which might often seem to be wasteful complaint sessions, often produce the best ideas for improvement or change. Don't kill conversation in your company or organization. Encourage it, and encourage your members to look for solutions when they are not happy with something. When an idea comes up that you are not sure of, try it. Create a culture that is not afraid to risk; not afraid to fail, and let your members know that, along with this, comes the need to take responsibility for both the successes and the failures. Mistakes are a fact of life. How we respond to them is

what counts.

The last major barrier that comes to mind is our reluctance to listen. We all need to really listen to others, and admit that our way may not be the only way. Masons have a tendency to only listen to the highest ranking member.

The second idea is empowerment. It's quite a popular business term these days, isn't it? What does it really mean to the organization that is trying to break its paradigms and open the lines of creativity? First, it means not limiting your employees with restrictive job classifications and labels. When you limit the scope of an employee's job, you risk limiting the scope of their contribution.

Thirdly, encouraging creativity and non-conformity.

Encourage members to make decisions, take responsibility for their decisions and work with each other to solve problems. This is done in the business world through a continuous improvement process, a process that sees employees from many areas form teams, which create and implement solutions. You want to engage every mind in your organization and get every person involved. We need a continuous improvement program in Masonry.

We need to encourage, not only the members who fit our perceived Masonic image, but also those who don't. They are the paradigm shifters, the ones who will force you to look outside your box.

They will make you uncomfortable sometimes. They will not always make sense to you, but they are critical.

The paradigm shifter is someone who throws out the rules of the game. Their stories are familiar. Ray Kroc, while trying

to sell milkshake mixers, revolutionized the way billions of people eat, with his McDonalds chain. Fred Smith, told by most, that his package delivery idea was silly, changed the way the world receives its overnight packages with Fed. Express.

There are millions of Ray Krocs and Fred Smiths out there. There are likely a number of you in this room tonight. The key is for organizations to tap into and develop these resources, to seek them out, and nurture them, to find the creative, somewhat offbeat members, and let them flourish.

And its not just the responsibility of our Masonic organization to develop its paradigm shifters. If you are one of those people who don't fit the mould, stick with it. Learn to balance your individuality with the greater needs of your team, but don't give up your uniqueness. Masonic organizations need your uniqueness and your creativity. They need you to rock the boat once in a while. After all, if everyone is thinking alike, then someone isn't thinking.

If Henry Ford hadn't kept going in the early days, despite ridicule, we would never have seen the Ford automobile. It's been much the same with every great person you could name. They kept plugging away when everybody said their chances of making it, were nil. You just can't beat the person who never gives up, so don't give up.

It appears that Ford lost some of its entrepreneurial spirit over time, as evidenced by the loss of a man named Hal Sperlich.

Sperlich came up with a radical idea while at Ford for a vehicle that would be better than the station wagon for family use. He tried to sell the idea to his peers at Ford, but the Ford

company was not interested. Disillusioned, Sperlich left Ford after a 20-year career, and moved to Chrysler, where Lee Iacoca embraced his idea and developed it. The mini van created and cornered a new market that Ford had not recognized.

So what happens when you start thinking outside the box and start to break down your paradigms? What are some of the rewards? We have seen a few examples. G.E. Lighting, Chrysler's minivan, Fred Smith's Federal Express, and Ray Kroc's McDonalds.

We, as Masons, can take the comfortable route; avoid the pain of change and go the way of the buggy whip, or we could endure the pain of change and become a truly re-energized, dynamic and innovative organization, which meets the needs of its diverse customer base -- its members.

We can continue to quickly knock down the ideas of our members, and put up the barriers through our Board of General Purposes and our Management Committee, or we can go to our members and listen attentively to their concerns, ideas and needs. In fact, we have done this in some of our seminars and workshops. We need to encourage this type of action.

Change is, after all, something that is different; that is unfamiliar; that is really not comfortable.

I well remember when I listened to a good friend and brother, R.W.Bro. Kenneth Adamson, a Past District Deputy from Hamilton C speak at a consistory luncheon in Hamilton several years ago. Ken was speaking about *thinking outside the box*. He asked each of us to write our name on the back of our programs. He emphasized that we should write our names, not

print or letter them, and to do it with the hand we do not use in writing. After we had written our names, he then asked for the brethren who had difficulty writing their names to indicate by raising their hands. Almost everyone at that lunch put up their hands. He then asked those did they find this exercise *uncomfortable, difficult or unnatural*. We all agreed. Ken then told us that this feeling we all felt while writing our names with the wrong hand, is exactly the same feeling we will experience when we do something different, perhaps for the first time: of thinking *outside the box*. Yes, it's a strange feeling, but it is certainly not lethal. Try it yourself !

I am sure you have all read or heard about the Grand Master's classes in several of our sister Masonic jurisdictions: the *all the way in one day* procedure. Most Masons I know who have talked about it, do not like it at all. I am told that it just won't work for us. How can you possibly make a man a Mason, in just one day? Probably, in that sense of the word, you can't, but at least, you can get them in the front door. With good planning and interesting presentations, we can probably turn that *new Mason* into a *good Mason*.

The brethren, in the Grand Lodge of Ohio, tried it several years ago, and the results from everything I've seen and read, were nothing short of *top notch*. Over 7,500 men became Masons in one day in Ohio. How many of these brethren will be around five years from now remains to be seen, but I'm willing to bet that some of them will, and that's a lot better than none.

This method has been tried in at least 31 sister Grand Lodges in the U.S.A. and one or two in Canada, all with varying degrees of success. The brethren in these jurisdictions

didn't like the falloff in membership numbers, and did something about it.

An American Scottish Riter, Ill. Paul M. Bessel, writing in *Heredom*, vol. 9, 2001, a publication of the Scottish Rite research society, has reported on some of the results in these *one-day classes* in the District of Columbia based on statistics from 1992 to 2000. There are, as in most things, pros and cons. They pose questions and provide some answers. In this jurisdiction of the G.L. of D. of C., some Masons joined the craft through *G.M. classes*: some in the traditional method of degrees spread over a period of time. He examines the results from the statistics he studied with respect to several things: retention of membership, number of degrees being performed in regular lodges, potential and actual lodge officer material and the total number of raisings (both methods).

All in all, he found very little difference in these questions between those who became Masons in the regular traditional method and those who became Masons through the *one-day classes*.

After reading Bro. Bessel's thoroughly researched article, my opinion was, as was his, that there was really very little difference in the results, as it relates to the four questions considered, regardless of the method used to become a Mason. The real difference is that, at the end of the 10-year study, there were a lot more Masons in the D. of C. than there would have been without the *G.M. 's classes*.

I am not advocating *all the way in one-day classes* or *G.M. classes* here in Ontario. The purpose of this example is to show that closed minds, based on years and years of tradition, is not necessarily the answer. We must think *outside the box*.

My brethren, we should not be afraid to try new methods, to do something different or something we haven't done before. We should *change* our outlook, our perceptions and our viewpoints without fear of failure. The system we have right now doesn't seem to be working. Maybe it's time to try something new and different.

The opportunities are endless when we open up and change our way of thinking. I have a strong suspicion that we are just out of the starting gate.

A humorous story I heard the other day probably best illustrates what I have been talking about tonight.

An elderly gentleman had a serious hearing problem for a number of years. He went to a doctor who was able to fit him with a set of hearing aids that enabled him to hear 100 percent. The elderly gentleman went back to the doctor in a month, and the doctor said: *Your hearing is perfect. Your family must be pleased that you can hear again.* The gentleman replied: *Oh, I haven't told them yet. I just sit around and listen to the conversation. I've changed my will three times.*

Are we listening? Are we absorbing what we hear and see?

Are we making changes where we need to? That is our challenge if we want our Masonic fraternity to survive and prosper.

Thank you my brethren.

A Man For The Times

W.Bro. Francis Nealon Leavens

First W.M. of Peel Lodge No. 468

By R.W.Bro. Ian A. Brown

Peel Masonic Temple, Caledon East, Ontario

Saturday, March 13th, 2004

The residents of Caledon East and Bolton, Ontario, must have been surprised to read in the June 1904 issue of the community newspaper, a fascinating report of the inaugural meeting of Peel Masonic Lodge in Caledon East. Fascinating, because a century ago little was revealed to the rural public on activities within a Lodge. Highlights from the article can set the tone for the character of this remarkable man.

About 50 Masons assembled here on Tuesday evening June 7th 1904 and inaugurated a new Lodge of the Order in Caledon East. Brethren were present from Orangeville, Inglewood, Hamilton, Toronto, Bolton, and other places. True Blue Lodge No. 98, of Bolton, to which a large proportion of the members of the new Lodge belong, were led by their Worshipful Master W.Bro. W.T. Hackett.

The ceremony of installation, in the absence of the Grand Master, was performed by R.W.Bro. J. Edward Francis, D.D.G.M. of Toronto District No. 11, assisted by R.W.Bro. R. Irvine of Orangeville, P.D.D.G.M. of Wellington District No. 7. The new Lodge will be known as Peel Lodge, and the Worshipful Master is W.Bro. Francis Leavens. A pleasing feature of the evening was the presentation to the Lodge of a beautiful copy of the Volume of the Sacred Law by R.W.Bro. Francis.

The brethren have leased the upper flat of the Bradley Block, and have had it sumptuously furnished for Lodge purposes. At the close of the meeting those present repaired to the residence of Mrs. Roadhouse where an excellent repast had been prepared by the ladies. Ample justice having been done to the inner man, a long list of toasts were disposed of, that of The Grand Lodge of Canada being responded to by R.W. Bros. Francis and Irvine.

Thus closed an event in Masonry in Caledon East which will long be remembered by those who had the good fortune to be present.

The article named each of the newly invested officers and their positions. This was no speculative insert but rather, an account provided by the Editor of The Bolton Enterprise and now newly installed Worshipful Master, W.Bro. Leavens. His readiness to reach out into the community truly set him apart as a man for the times.

Of course the beginnings of this story go back to July 29th 1871 and the birth of Francis Nealon Leavens in Pickering, Ontario. Son of Byron Werden Leavens and Harriet Butler, he grew up on the family farm off Highway 2 with three brothers and two sisters. The homestead today is the residence of an antique dealer, but the one-room school he attended has not survived the march of time and real estate developers of Pickering. At age 14 the young Francis was apprenticed to "The Pickering News" and sufficiently mastered his trade within four years to consider the owner's suggestion for advancement, by working with the owner's business acquaintance in Bolton, Ontario.

Eighteen years of age, in 1889 he moved to Bolton and assisted Herbert Bolton, a local lawyer, in the publication of The Bolton Enterprise. The paper, just a year old, was faltering and the owner in urgent need of technical and editing skills for its survival. Boarding at the local Queen's Hotel, within 48 hours of his arrival Leavens set the current edition of two pages

by hand. That issue began a 52-year uninterrupted career with the paper, until his death in 1941.

Four years later he purchased the local publication at the young age of 22 for the sum of \$750. Little is known how this transaction was financed but former owner Herbert Bolton, being a lawyer and active in municipal affairs, no doubt ensured the security for Mr. Leaven's payment commitments could be readily monitored. In fact Mr. Bolton had been the Reeve of the village for several years and recently been elected Warden of Peel County.

Within five years of settling in the community Frank Nealon Leavens married Alberta Catherine Snyder of Nobleton, a village five miles to the east. Their two daughters Myra and Bessie, and sons Byron and Werden, were born between 1896 and 1904. It was in the latter year the family purchased a home in Bolton, immediately north of the downtown four corners.

Being editor and publisher of The Bolton Enterprise was more than a business commitment for Leavens. It was an investment requiring prudent management, a service to the community that needed nurturing, and a dedication to the maxim that has guided The Enterprise.

A town with a newspaper is a town with a future. The better the paper, the *brighter the future*.

It was during the First World War that the Enterprise filled a unique role in bridging the gap between coverage of political events and the experiences of Canadian servicemen. The paper printed letters from troops that were released by families for publication, and also gaining the most engaging of all war correspondents: the servicemen themselves and their personal letters. A sure mark of a caring editor and publisher. Frank Leavens knowledge was firsthand from his appointment to the local tribunal for conscription of men for the Canadian army overseas. Family notes reveal a touching account of how the war demanded agonizing decisions of loved ones.

Mr. Leavens eldest son Byron had slipped away from

school to enlist early in 1917 unbeknownst to his parents. As it turned out, he was slightly under age for military duty but his father made the heartrending decision not to petition for his release because of his own role in sending away into battle the sons of other Bolton families. Joining the Peel 240th Battalion, Byron went into the trenches at Belleau Wood in France on Christmas Day 1917.

He was badly wounded on the 13th of August 1918 and spent much time in a British army hospital at Colchester, England, until he came home in the spring of 1919. Fifty-nine local and surrounding area boys never returned from that terrible war.

A typical letter printed by The Bolton Enterprise was one from Signaller Edwin Lorne Childs located *somewhere in France*:

Thought I would let you know I am still in the land of the living. Have had several close calls but luck has been with me so far. The work I do is very dangerous, repairing and keeping open the line of communication. As fast as my mate and I would fix the lines, Fritz would smash them again and keep us busy dodging the shells.

Have lost two of my chums, Willie Woods and Hubey Corless, and I feel the loss of them keenly but you will have the satisfaction in knowing they died as heroes. The other day I came across Ab Pilon. He is the same old Ab, only he has got thin.

We were in Belgium for a while and it certainly was some place, for there is nothing but desolation and we were glad to be back in France again. Nothing is left of Ypres but a rubbish heap. The Germans seem strong, but Johnnie Bull with Jack Canuck at his side and the hundred thousand of the R.L. Borden Battalion that the Union Government will send, will make Emperor Willie sit up.

Wishing all my kind friends in Bolton a very Merry Christmas and a Happy New Year. - E. Lorne Childs.

He not only printed but also lived the life of the community. In 1892 on reaching the age of 21, he was initiated into True Blue Lodge No. 98 in Bolton and installed as Worshipful Master five years later in 1897. Bro. Leavens served the office of Treasurer for 42 years. His abiding interest in the Craft stimulated him to head up a petition to Grand Lodge. The minute book of True Blue No. 98 also carries the following entry of March 4, 1904:

That the officers and brethren of True Blue recommend for the consideration and approval of the M.W. the Grand Master and Grand Lodge of Canada, the petition of the brethren of Caledon East for a charter, for a new Masonic Lodge under the G.R.C.

Early accounts of measures local Masons took to get to the only Lodge in the community, True Blue No. 98 in Bolton, were described in *Settling the Hills*, a compilation of historical reflections on life in the district.

Prior to the Caledon East Lodge being started, several of the local men were members of True Blue Lodge. They were a foreman on the local railway, Caledon East's station master, and also the hardware store owner. To get to meetings these gentlemen would lift a "hand jigger" onto the HN&W railway line and work it to Cardwell Junction, just west of Mountainview Road, then transfer it to the TG&B line for the remaining distance to Bolton.

Of course the unit was operated by muscle power and the whole procedure reversed for the return trip. Grand Lodge dispensation was granted, and Peel Lodge instituted on June 7th 1904 in the upper floor of the Bradley Block in Caledon East, with W.Bro. Frank Leavens serving as Worshipful Master. Two applications for initiation received at that meeting.

The following year on November 10th 1905 the meeting room was consecrated and dedicated as Peel Lodge No. 468 under the direction of the D.D.G.M. of Toronto District No. 11, R.W.Bro. Edmund Carleton. The D.D.G.M also installed

W.Bro. Frank Leavens as Worshipful Master, and invested a full slate of officers. Fourteen initiations were conducted by W.Bro. Leavens during his first two years in office. Distance and weather influenced Lodge proceedings as the minute book records on February 9th 1906, the members passed a motion to provide overnight accommodation for the Worshipful Master on Lodge nights.

Forty-six initiations were carried out in the Bradley Block and together with affiliations, the membership now exceeded the capacity of the premises. The Lodge was driven to construct its own building in 1911 on available land on Old Church Road beside St. James Anglican Church, within walking distance of the original premises. That same year Grand Lodge recognized the contribution by our first Worshipful Master to the Craft, by appointing him a Grand Steward.

Within 45 years even this new building proved inadequate and the current building, on the north side of the road, was constructed and dedicated as the new home of Peel Lodge No. 468 in 1956. Evidence of that first building is there for all to see in Caledon East. The Volume of the Sacred Law presented to the Lodge at its inaugural meeting remains in use today. That original foundation of like-minded men, back in 1904, was well and truly formed by our Charter Members. Yes, Frank Leavens was a man for the times.

Covering the life of a many-faceted man is a formidable task. His writing skills always well honed – no more so than a report in his newspaper of June 24th 1921. The screaming headlines were a premonition of today's press: "Sharp Gun Battle with Bandits Saves Imperial Bank Cash." Mr. Leavens 15-year-old son Werden Leavens had a key role in apprehending the robbers.

The C.P.R. station at Cedar Mills was the scene of lively action for a few minutes about 10 o'clock on Tuesday forenoon. Revolver bullets were flying and excitement ran

high, all in the process of frustrating the plans of bandits, who intended holding-up the Imperial Bank clerks as they journeyed from Bolton to the sub-branch at Palgrave. Shortly before starting, Mr. Warbrick the Bank Manager, was notified that suspicious characters were loitering near the Cedar Mills underpass.

Two autos were secured and a posse of P.C. Bell and one other in the first car, while the Bank Manager, an employee, and Werden Leavens in the second, set out for the station. Finding nobody in the building, the Constable was returning to his car when a masked man rose from the bushes about ten yards distant. Someone yelled Shoot, and Werden the 15-year-old opened fire, getting in three or four shots which provoked the bandit to run.

Mr. Warbrick also began to shoot, continuing as the man ran up the hill to the south. The bandit, when he had gone a few yards, decided to take a hand in the game and opened fire with a long-barrelled weapon: the bullets whistling close to the heads of the men below him. One of the bullets punctured a car tire and this exploded with a bang! In the turmoil, the robber escaped.

Reports of the shooting came to town and scores of men took up the hunt without success. Constable Bell did confront a stranger who could give no satisfactory answer to the Chief's questions. On being searched, he was relieved of a revolver and a number of cartridges. The suspect is now in Brampton jail.

Naturally the affair created intense excitement in the district. Constable Bell was unarmed from start to finish of the fracas and just how the authorities expect him to cope with desperate characters without a weapon is hard to understand!

A dynamic publisher and active Freemason, Mr. Leavens still seized the opportunity to advance the welfare of the community. He gave leadership in launching many progressive movements, including laying the first cement sidewalks in

Bolton, the introduction of senior grades in the school, construction of highway arteries in the district, and championed the by-law that provided for the installation of a waterworks system, which remains in use today. His obituary in the Enterprise attempted to highlight the public-spirited career of this revered citizen.

Mr. Leavens anticipated the future of hydro electric power as a great public ownership endeavour and it was during his term as Reeve in 1915 that Bolton became affiliated with the Ontario Hydro Electric Commission. He remained connected with the Commission and at the time of his death was Chairman of Bolton Hydro.

Coming to the community when the district was emerging from almost pioneer conditions, he saw the need for improvement in the means of communication in the town. The advent of the telephone with its tremendous potential claimed his interest, with the result Leavens organized the Bolton Telephone Company in 1908.

In a history compiled by the Leavens family, interesting details are revealed of the start-up of this pioneering business:

The first switchboard for Bolton was installed in the Leavens' kitchen and later at the front of the Enterprise office. Staff members serviced it during the day while night calls were answered by Frank Leavens or family members. The rate per annum was twelve dollars. The earliest subscribers were McFall's flour mill, W. C. Beamish – butcher, Hodson's hardware, T. D. Elliott – hotel keeper, and F. N. Leavens – printer and publisher.

Following the death of his wife Alberta in 1938, Mr. Leavens health began to deteriorate. Onset of the Second World War enabled The Enterprise again to respond to public encouragement and publish family correspondence from overseas. His health failing, Frank Leavens passed away at home on July 5th 1941. Members of True Blue Lodge and Peel Lodge participated in a Masonic Memorial Service and were

pallbearers at his funeral at Bolton United Church, where he had been a loyal member, even from the time as the former Methodist Church. He was buried in Laurel Hill Cemetery, Bolton, Ontario.

Sons Byron and Werden Leavens each became Worshipful Masters of True Blue Lodge No. 98 in 1926 and 1947 respectively. Byron served as Postmaster in Bolton, while Werden, the sharpshooter, assumed the role of Editor and Publisher of *The Enterprise* on his father's passing. Today a granddaughter and grandson reside in Bolton as well as a granddaughter in Toronto, whose husband is a Mason. *The Bolton Enterprise* has changed its name to *The Caledon Enterprise*, with a circulation of 15,000 copies each Wednesday and Saturday. It is published by Metroland Printing, Publishing & Distributing Ltd., a group that publishes some 42 small-town papers in Southern Ontario.

Family notes revere a tribute paid by *The Bowmanville Statesman* on Mr. Leavens death:

No country editor dies rich in worldly goods; most of them spend too much time and energy on civic welfare. Their wealth is generally welcomed in the richness of human service and with this as a celestial criterion, we should say that Frank Leavens died rich indeed.

Truly he was ***a man for the times.***

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The Caledon Enterprise: The Bolton Enterprise Library

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Minute Books of True Blue Lodge No. 98 Bolton

James Woods, W.M. 1854
Vaughan Masonic Lodge No. 54

By R.W.Bro. Ian A. Brown
Presented by
V.W.Bro. John C. D. Bird
Vaughan Lodge No. 54 G.R.C.
Saturday, May 8, 2004

To get the year 1854 into perspective, one has to remember that was some six generations ago. Ontario was still Upper Canada and 13 years before our Confederation as the Dominion of Canada. 1854 was the start of the Crimean War in Europe and with Russia cut off from world agriculture markets, local wheat prices reached \$2.54 a bushel, compared to 32¢ a decade earlier. Businessmen like James Woods were well placed to boost the rural economy as farming began to diversify from what was often a frugal existence.

Shortly after the War of 1812, immigrants from Great Britain and the United States started arriving in York County to occupy former Clergy reserves and other available properties. This area had been recently surveyed with various townships such as Vaughan, being marked out with concessions and sideroads. Those new arrivals who possessed agricultural skills obtained land, while others established

farming.

A variety of English, Scottish and Irish settled in the community of Rupertsville, so named after a prominent local family. Shortly after 1840, this area became known as Nobleville, also named after a family called Noble. Nobleville was located about four miles west of Richmond Hill and 20 miles north west of Toronto, formerly the Town of York and the site of the Parliament of Upper Canada.

Beyond the fact that W.Bro. James Woods was born in 1818, we have practically no knowledge of his early life and interests. Mr. and Mrs. James Woods set up a blacksmith shop to service the needs of the local farming community. They were of Irish stock and Mr. Woods was a member of Masonic Lodge No.798 of the Grand Lodge of Ireland. Several of the new arrivals were also members of Masonic Lodges in "The Old Country".

It was this group who occasionally visited Richmond Lodge in Richmond Hill. Having to ride by horseback along the trail between these two communities prompted them to consider a lodge in Nobleville. Their carefully worded application was sent to the Grand Lodge of England, courtesy of the Provincial Grand Lodge, but was rejected because of their proximity to Richmond Lodge. It was considered to be unnecessary because Richmond Lodge was close enough to service Nobleville. The authorities in England were not aware that the only road to Richmond Hill was several miles south, then east and then north. Bro. James Woods, through the advice of members of King Solomon Lodge, Toronto, then wrote to the Grand Lodge of Ireland explaining the circumstances and solicited their assistance.

In due time, Bro. Woods was informed that proper petition would be considered and to forward £7 10s to defray the costs involved. Subsequently, a warrant was received naming the new lodge "Vaughan", although "St. David's" had been suggested, and the number would be 236 of the Grand Lodge of Ireland.

Accordingly the members of King Solomon's Lodge were invited to come to Nobleville on the recently constructed Northern Railroad, to consecrate the new Vaughan Lodge as well as install and invest their first officers. This was done on September 21, 1854, under the guidance of R.W.Bro. Kivas Tulley who was assisted by several members of King Solomon Lodge. Incidentally, on this historic occasion, five petitions for membership were received.

Bro. James Woods, having served as Senior Warden at Richmond Lodge, was installed as the first Master of Vaughan Masonic Lodge No.226, I.R.

W.Bro. James Woods headed various committees from Vaughan Lodge who were called to consider the establishment of an independent Canadian Grand Lodge. The Grand Lodge of Ireland did not object to the forming of a local Grand Lodge but they offered no direction either. The Provincial Grand Lodge, under R.W.Bro. Sir Allan McNab, was unhappy with the Grand Lodge of England and declared its independence of that body. In the meantime, meetings of the Irish Lodges were held at the Clifton House on July 19, 1855, and St. John's Lodge, Hamilton on October 10, 1855.

The delegates endorsed the proposal of a new Canadian Grand Lodge with Col. William Mercer Wilson from St. John's

Lodge No.14 A.F. & A.M. Simcoe, Ontario, as the new Grand Master.

On November 27, 1855, the first election for new officers of Vaughan Lodge was held and W.Bro. James Woods was re-elected as Worshipful Master. He was accordingly presented with a special apron and a sash as the first Past Master of Vaughan Lodge No.236, I.R. All outstanding dues were submitted to the Grand Lodge of Ireland, together with the original charter and a resolution to affiliate with the new Grand Lodge of Canada.

On November 28, 1856 W.Bro. James Woods was granted special dispensation to once more serve as Master of Vaughan Lodge. The new warrant was received on December 18, 1856. It was numbered 26 A.F. & A.M. for Vaughan Lodge from the Grand Lodge of Canada, in the Province of Ontario. Although there were considerable differences disclosed between the new Canadian Grand Lodge and the Provincial Grand Lodge, eventually agreements were settled satisfactorily.

The new Grand Lodge was instituted on July 14, 1858. Sir Allan McNab closed the Provincial Grand Lodge permanently and William Mercer Wilson became the first Grand Master. Again there was more renumbering of Lodges. Port Hope was seven years older than Vaughan and thereby retained the number 26. Vaughan became No.54, G.R.C.

W.Bro. James Woods lived through some very interesting Masonic history. He continued his work as a blacksmith and repaired buggies, wagons and implements alongside shoeing horses. Upon leaving the Master's chair, he acted as Lodge Secretary in 1859 and then took on the job as treasurer until 1875.

In 1860, the Legislature officially formed the Village of Maple and also decreed that currency from that time on would be of the decimal system, thereby eliminating the pound sterling in Canada.

In 1872 W.Bro. Peter Patterson presented a gift of table service to W.Bro. Woods and his wife for their loyalty and faithful devotion to Freemasonry. By 1894 Bro. James Woods was no longer able to attend lodge, he had been a Mason for over 50 years, at least 45 years as a Past Master. He attended lodge for the last time on July 17, 1894, and died on July 15, 1899, at the age of 81. He was unable to attend lodge in 1897 when his portrait was unveiled by R.W.Bro. Aubrey White, D.D.G.M. It is now prominently displayed, along with that of M.W.Bro. Wilson, at Vaughan Lodge, 2142 Major Mackenzie Drive in Maple, Ontario.

The foundation laid by our first Worshipful Master and the charter members 150 years ago, brought Freemasonry into the community and made the Craft an active and visible contributor to its success.

The members recognized in 1990 that the old Keele Street building was no longer meeting their needs. After an interim period of sharing the premises of Robertson Lodge No.292 in King City, a new Vaughan Lodge Masonic Temple was opened on Major Mackenzie Drive, opposite the City of Vaughan municipal offices, on June 11, 1996.

The greatest tribute to W.Bro. James Woods must surely be the fact we are celebrating 150 flourishing years of Vaughan Lodge No.54. The members, his successors, continue to foster Freemasonry and its compelling influence in their lives and in their community.

EDITORIAL COMMENT

September, 2004

**By John F. Sutherland, Editor
Chairman of the Editorial Board**

The Heritage Lodge has set up guidelines for authors of papers to be presented in Open Lodge--or those that are approved by the Editorial Board. Under normal circumstances the Editorial Board would be given ample time to deal with a paper and any reviews accompanying it. The September presentation is the most critical with regards to time remaining, before the *Proceedings* go to the printer.

Recently that time period has become shorter and shorter. The presentation given in Open Lodge on September 15, 2004, cannot be printed this year because of the limited time for the Editorial Board to deal with the paper and its reviews. Such a decision is in the hands of the Editor in conjunction with the Editorial Board.

A paper by Nelson King, entitled *William Jarvis, Soldier, Statesman, Freemason*, has been submitted to replace the paper which was presented in Lodge on September 15.

WILLIAM JARVIS

Soldier, Statesman, Freemason

By W.Bro. Nelson King
Editor, Philalethes Magazine

Having researched and written John Graves Simcoe, Soldier, Statesman and Freemason [*VoicePrint, The National Broadcast Reading Service Inc.*, an international broadcasting reading service for the visually impaired broadcasts it every Simcoe day] it seemed a natural progression to continue with a man who not only served under Simcoe in The Queen's Rangers [*1st American Regiment*] but who also served Governor Simcoe as Secretary and Registrar of the Records of the Province of Upper Canada, and was the first Provincial Grand Master of Masons of Upper Canada, William Jarvis.

Early in the seventeenth century, the Jarvis family immigrated to North America and settled in Norwalk, Connecticut. In 1760 Samuel Jarvis was appointed town clerk of Stamford, Connecticut [*a position he held until 1775, when he was forced out of office due to his loyalty to the Crown*]. Samuel Jarvis married Martha Seymour, and they had 11 children. William was their eighth child and was born September 11, 1756.

Samuel Jarvis was affluent enough to send his son William to England to be educated, and here Jarvis was educated, both in civil and military matters. He returned to North America and, at the outbreak of the American Revolutionary War, enlisted in The Queen's Rangers 1st American Regiment under the Command of Major-Commandant John Graves Simcoe. He was 19 years of age and commissioned an Ensign or Cornet.

In October 1781 he was wounded at the Battle of Yorktown and the following year he was promoted to the rank of Colonel. When the American Revolutionary War ended in 1783, Jarvis

resigned his commission in The Queen's Rangers and returned to his father's home in Stamford. As feelings against the Loyalists in Connecticut ran high, he left his home in Stamford and returned to England where he had been educated and where he would make his new home.

On December 12, 1785, he married Hannah Owen Peters, the daughter of Reverend Samuel Peters D.D., of Hebron, Connecticut. The ceremony took place in the fashionable St. George's Anglican Church, in Hanover Square, London. The bride was 23 years of age. William and Hannah were eventually blessed with seven children, three boys and four girls. The eldest son Samuel Peters, died at the age of five. A few weeks later, a second son was born who was also named Samuel Peters. It is interesting to note that their eldest daughter, Marie Lavinia, married George Hamilton, son of the Honourable Robert Hamilton, one of the first members of the Legislative Council of Upper Canada, and whom the City of Hamilton was named.

William was commissioned in 1789 as a Lieutenant in the Western Regiment of Militia in Middlesex, England, and on January 1, 1791, was promoted to the rank of Captain. It is at this period of his life that we first find the Masonic connection. He was made a Mason on February 7, 1792. The minutes of the Grand Master's Lodge held at London, gave the following record:

"William Jarvis, Esq. Captain in the West Middlesex Militia [*late Cornet in the Queen's Rangers' Dragoons*] was initiated in the Grand Master's Lodge on 7th February, 1792.

"The Grand Officers present were:

His Grace, the Duke of Athol. Grand Master in the chair.

R.W. James Agar, Esq., D.G.M.

R.W. William Dickey, Esq., P.S.G.W. as S.W.

R.W. James Jones, Esq., P.G.G.W. as J.W.

R.W. Thomas Harper, Esq., P.S.G.W. as S.D.

R.W. Robert Leslie, Esq. G. Sec. as J.D.

R.W. John Bunn, Esq., S.G.W. and many other members."

William Jarvis was appointed the Provincial Grand Master of Masons in Upper Canada by the Duke of Athol, the M.W. Grand Master of the third Grand Lodge of England, on the 7th of March 1792, this was exactly one month after his Initiation into Masonry. The following minutes of Grand Master's Lodge read: "At the Grand Lodge, Crown and Anchor, in the Strand, the 7th day of March, 1792.

"Present The Rt.W. James Agar, Deputy Grand Master, The Rt.W. Thomas Harper, Past Senior Grand Warden, The Rt.W. Mr. Robert Leslie, Grand Secretary, The Rt.W. Mr. John Feakins, Grand Treasurer. The W., The Masters, Past Masters and Wardens of Warranted Lodges." "It was moved and seconded that our R.W.Brother Alexander Wilson, of Lower Canada be appointed, under the sanction of the Rt.W. Grand Lodge. Substitute Grand Master for the said Province of Lower Canada. Ordered upon like motion that our Rt.W.Brother William Jarvys, *[sic]* Esq. soon about to depart for Upper Canada be invested with a like appointment for the Province of Upper Canada."

One month later we find the following in the books of the Grand Chapter register of the Ancient Grand Chapter: "1792, April 4th, Jarvis, William, G.M.L.-240 certified."

This shows that William Jarvis, a member of the Grand Master's Lodge, was admitted to the Royal Arch in the Lodge No. 240 and that he received a Royal Arch certificate. On the 9th of July of the same year he was appointed as "Secretary and Registrar of the Records of the Province of Upper Canada." William, Hannah and their three children, sailed from Gravesend in May of 1792. Jarvis wrote the following to his brother Munson who resided in St. John, New Brunswick.

"March 28th, A.D. 1792. I am in possession of the sign manual from His Majesty, constituting me Secretary and Registrar of the Province of Upper Canada with the power of appointing my Deputies, and in every other respect a very full warrant.

"I am also very much flattered to be enabled to inform you that the Grand Lodge of England have within these very few days appointed Prince Edward, who is now in Canada, Grand Master of Ancient Masons in Lower Canada, and William Jarvis, Secretary and Registrar of Upper Canada, a Grand Master of Ancient Masons in that Province. However trivial it may appear to you, who are not a Mason, yet I assure you that it is one of the most honourable appointments that they could have conferred. The Duke of Athol is the Grand Master of Ancient Masons in England. I am ordered my passage on board the transport with the Regiment, and to do duty without pay for the passage only. This letter goes to Halifax by favour of an intimate friend of Mr. Peters, Governor Wentworth, who goes out to take possession of his government. The ship I am allotted to is the *Henniker*, Captain Winter, a transport with Q'ns Rangers on board."

They arrived at Quebec on June 11, 1792, and R.W.Bro. Jarvis was officially presented to H.R.H. Prince Edward, the Provincial Grand Master of Lower Canada, as Provincial Grand Master of Upper Canada. Jarvis and his family proceeded westward and briefly stopped in Montreal before going on to Kingston, where on the 8th of July, Lieutenant-Governor Simcoe had been sworn into office by Chief Justice William Osgoode. Our new Provincial Secretary and the official staff left Kingston on September 11th, and proceed on to Newark [*Niagara-on-the-Lake*] where the first session of the Legislature was opened on September 17th.

However Mrs. Jarvis and their three children remained in Kingston until a home could be prepared for them. They were not left behind for a long time because on October 17th Mrs. Jarvis wrote to her father the Reverend Samuel Peters, D.D. He had just recently moved to Vermont where he had been elected a bishop. She wrote:

"Mr. Jarvis was obliged to buy a house [*as the Governor would not quit Niagara*] and pay £140 for it, to which he has

added three rooms of logs, that we shall be able to get into in the course of a fortnight or three weeks. He could hire but at the expense of £40 per year for three rooms and a cock-loft for which reason he thought it more advisable to what he has done. The £40 was in the edge of the woods two miles from any house and of course from any market and without any conveniences belonging to it." In the same letter she writes: "Labour is so immensely dear, a dollar and a half a day is the usual price for a man, or if you have him by the month eight dollars and find him with victuals. A woman servant the lowest is 2½ dollars per month from that to 12 dollars. I have two girls to whom I give seven dollars a month."

The first record we have of Brother Jarvis as Provincial Grand Master is in a letter written January 13, 1793, again by Hannah Jarvis to her father. She wrote: "The 27th December, the Grand Master was installed in great form, a procession of all the fraternity called with music playing etc., Mr. Addison, Grand Chaplain, a young brother, made that morning, read prayers and preached a sermon, after which there was a dinner."

Records of Niagara Lodge No. 2 G.R.C. would suggest that this affair took place at Freemason's Hall Niagara. It was not until four years later [*April 6, 1796*] that Bro. Jarvis warranted his own Lodge, called The Grand Master's Lodge No. 1. However he had previously granted warrants [*although he was not authorized to do so*] for Niagara Lodge No. 2 and Lodge No. 3 The Queen's Rangers, 1st American Regiment.

Lodge No. 3 held their meetings at Butler's Barracks, in Newark [*Niagara*]. This warrant was a travelling warrant, and was transferred to York, with the Queen's Rangers, where they held their meetings at what is now Fort York. It is said Lieutenant Governor Simcoe did not look with unfriendly eyes on the meeting of Craftsmen that took place month after month in his regiment, although he could not himself attend the meetings, as he was a member of the *Moderns* Grand Lodge, and Lodge No. 3, Queens Rangers was warranted by Jarvis as

Provincial Grand Master of the Grand Lodge of England [Ancients] and the two Grand Lodges were not in amity.

The previous paper [John Graves Simcoe. Soldier, Statesman, Freemason] informed us that this is where the Toronto Historical Board recently unearthed fragments of clay tobacco pipe bowls; this is not in itself unusual, but these fragments are fragments of clay tobacco pipe bowls with Masonic designs. On the left side of the bowl there are the Square and Compasses, five-pointed stars, a pentagram, and laurel leaves or acacia leaves. On the other side of the bowl is a standing bird with either one or two wings outstretched.



(During an archeological dig at Fort York, Masonic pipe bowl fragments were found. I have been fortunate to be able to acquire two complete bowls identical to those found at Fort York.)

We know that William Jarvis spent the winter of 1793 in Toronto but left his family in Niagara. He wrote to his father-in-law on November 22, 1793; in part of his letter he stated the following: "I shall leave my family well provided for. I have a yoke of fatted oxen to come down, 12 small shoats to put into a barrel occasionally which I expect will weigh from 40 to 60 lbs., about 60 head of dung-hill fowl, 16 fine turkeys and a dozen ducks, 2 breeding cows, a milch cow which had a calf in August, which of course will be able to afford her mistress a good supply of milk through the winter. In the root house I have 400 good head of cabbage, and about 60 bushels of potatoes and a sufficiency of excellent turnips.

"My cellar is stored with three barrels of wine, 2 of cider, 2 of apples and a good stock of butter. My cock-loft contains some of the finest maple sugar I ever beheld. We have 150 lbs. of it. Also plenty of good flour, cheese, coffee, loaf sugar, etc. Thus you see, I shall have the best of companions abundantly supplied with every comfort in the wilderness."

While in Toronto, Secretary Jarvis selected and obtained the park lot at the southeast corner of Duke and Sherbourne Streets [*between King and Queen Streets*]. He was also granted one hundred acres at No. 2 first concession. The Upper Canada Land Book B, dated 19th August, 1796 to 7th April, 1797 registers the following: "The petition of Wm. Jarvis, Esq., 4th October 1796, on a motion by the Administrator of the Province [*Hon. Peter Russell*] to extend His Majesty's bounty in lands to Mrs. Jarvis, the daughter of the Rev. Mr. Peters, a respectable and suffering loyalist, and her four children. Ordered that 1,200 acres of land be granted to Mrs. Hannah Jarvis, and 400 acres each to Maria Lavinia Jarvis, Augusta Holorina Jarvis, Wm. Monson [*sic*] Jarvis, and Samuel Peters Jarvis."

These lands were located a little farther to the north on what is now Yonge Street. But it was at the corner of Duke and Sherbourne Streets he eventually had his house built, which, as Brethren of Toronto will know, is not far from present-day

Jarvis Street. The house was built of logs, cut and hewn from the property and finished with clapboard. It was two and a half storeys in height, and faced on to Sherbourne Street. A long extension ran east along Duke Street, but there was no entrance to the house from that side. Farther along was a fence with a high peaked gate that opened onto Duke Street. On this large lot, several barns were built as were outbuildings and a root house.

At the time of its erection this house was probably the largest and best building in the town of York. Here Bro. Jarvis had his offices.

The Jarvis family were among the earliest supporters of St. James Anglican Church [*St. James Cathedral, King and Church Streets*]. The Archives of The Anglican Diocese of Toronto record that William Jarvis and four other settlers became pew holders, paying rent four times a year to the parish. One of the pew holders was Allan McNabb [*sic*] Esq. who had served with Simcoe and Jarvis in the Queen's Rangers and was the father of Sir Alan Napier MacNab a noted Canadian Statesman and Freemason.

You may be surprised to learn that William Jarvis was a slave holder. We know this because court records show that he complained that two of his slaves, a small Negro boy and girl had stolen gold and silver from his desk and escaped. The accused were eventually caught and the boy, named Henry, was sent to prison and girl was returned to her master.

It is certain that Bro. Jarvis did not assert his authority as Provincial Grand Master. He did not have a significant knowledge of the duties he was called on to perform. He therefore relied on others to guide him. One of these was Christopher Danby, who had delivered the official warrant to Jarvis and was a member of the Grand Master's Lodge of London. Brother Danby was clever, well read and an expert in Craft jurisprudence and would be eventually elected Grand Treasurer.

As Provincial Grand Master, William Jarvis waited three years before he formally organized the Provincial Grand Lodge. Notices of the first meeting of the Provincial Grand Lodge were distributed in 1795. The notice addressed to Lodge No. 6 at Kingston read as follows: "To the Worshipful Master and good brethren of Lodge No. 6, it is the will and pleasure of the R.W.P.G. Master, William Jarvis, Esq., that I inform you that Wednesday, the 26th day of August, next, at Newark, is the time and place appointed on which the representatives of the several lodges in the province are to assemble and form a committee for the purpose of electing the officers to compose the Provincial Grand Lodge, at which time and place you are desired to attend. Fail not. By order of the R.W. Grand Master.

July Anno Domini, 1795, Anno Sap. 5795

[Signed] D. Phelps, G. Sec., Pro. Tem."

At this meeting, five Lodges were represented, and the following slate of Officers were elected, installed and invested:
R.W. Bro. William Jarvis Provincial Grand Master and Master
W.Bro. Robert Hamilton Provincial Deputy Grand Master
Bro. John Butler Senior Grand Warden
Bro. William Mackey Junior Grand Warden
Bro. Davenport Phelps Grand Secretary
Bro. Christopher Danby Grand Treasurer
Bro. Robert Addison Grand Chaplain

From 1794 to 1797 the provincial government slowly moved from Niagara to Toronto. And in 1797 the Jarvis family moved into their new home and all ties with Niagara area were severed. Bro. Jarvis even took the Warrant and Jewels of The Provincial Grand Lodge with him. However the Brethren of Niagara carried on the activities of Grand Lodge as best they could and for the next few years they continued to respect Jarvis as their Grand Master and all official papers were sent to him for his signature.

Early in 1801 the Brethren at Niagara and in other parts of Upper Canada became disenchanted with Jarvis as Provincial

Grand Master. And on December 19, 1801, the following letter was sent to the Provincial Grand Master: "Niagara, 19th Dec. 1801. R.Wor. W. Jarvis. Sir and Brother. At a special meeting of Grand Lodge, held by adjournment on the 14th inst., I was ordered to acquaint you with the nomination of George Forsyth Esq., to the office of Grand Master in case of your non-attendance on the 28th inst. S. Tiffany, Grand Secy."

Not all the Lodges in Upper Canada agreed with the actions of the Brethren at Niagara, and immediately a rift arose, as many of the Lodges in the eastern part of the province remained loyal to Jarvis. But the Niagara Brethren were determined to infuse new life into the Craft even if it meant forming a new Grand Lodge. Despite the letter of December 1801, no action was taken for a year. When Jarvis made no attempt to heal the rift, another meeting was called in January 1803, and George Forsyth was elected to replace him. Even Christopher Danby, who for years was Jarvis' adviser turned against his former friend and led the revolt against him.

The Grand Lodge of England was dismayed with the lack of proper procedure because their records show that the Grand Secretary tried time and again to get proper reports from Upper Canada. In 1803 the following memorandum was sent by the Grand Secretary in England to the Provincial Grand Master of Upper Canada: "Memorandum of Notice. 1st June, 1803. We have not rec'd any return from you agreeable to the Tenor or purport of our Warrant entrusted to your Honour and granted in London some years since - the R.W. Grand Lodge in London hopes and trusts you will speedily comply in this request and cause the proper return to be made record according to regulation: in the Books of Grand Lodge in London."

The Provincial Grand Master at last took action. In a summons dated October 2, 1803, and sent over the signature of Jermyn Patrick of Kingston, the Lodges were requested to send delegates to a Grand Lodge session at Toronto on February 10, 1804. Most of the Lodges responded, but the Niagara Brethren

did not. Soon the Grand Secretaries of both factions were sending letters to the Grand Lodge in London. Nothing however was resolved.

The War of 1812 brought all Masonic matters to a virtual standstill. When William Jarvis died on August 13, 1817, the rift was still not healed.

Jarvis was buried with full Masonic honours in the churchyard attached to St. James. It was a large funeral, with respects paid to Jarvis not only as Secretary and Registrar of the Records of the Province of Upper Canada, but as Provincial Grand Master of Masons of the Province of Upper Canada. The entire expense of the burial was paid by contributions from all the Lodges in the jurisdiction.

Thus ended the life of our First Provincial Grand Master, a *Soldier, Statesman, and Freemason.*

OUR DEPARTED BRETHREN

We have been notified of the following members of

The Heritage Lodge No. 730 G.R.C.

Who have Passed to the Grand Lodge Above

(since previous publication of names of our deceased)

DAVID STEWART BRUCE

Richmond Hill

Lodge of Fellowship No. 702

December 15, 2003

DAVID THOMAS BRUCE

Ajax

St. Aidan's Lodge No. 567, Scarborough

January 18, 2004

WILFRED JAMES CURTIS

Burlington

Westmount Lodge No. 671, Hamilton

May 10, 2004

GEORGE ANSLEY HEELS

Willowdale

Patterson Grey Lodge No. 265. Thornhill

August 30, 2004

DONALD GORDON HINES

Oshawa

St. Andrew's Lodge No. 642, Windsor

March 18, 2004

*We give thanks for the privilege of knowing them
and sharing in their lives*

OUR DEPARTED BRETHREN

We have been notified of the following members of

The Heritage Lodge No. 730 G.R.C.

Who have Passed to the Grand Lodge Above

(since previous publication of names of our deceased)

BASIL LIASKAS

Toronto

Delta Lodge No. 634, Toronto

April 19, 2004

BERNARD McCREA LOPATRIELLO

Angus

Spry Lodge No. 385, Beeton

December 19, 2003

AUBE L. WEISMAN

Toronto

The Mount Moriah Lodge No. 727, Brampton

October 1, 2003

HENRY CHARLES WOLFE

Waterloo

Waterloo Lodge No. 539, Waterloo

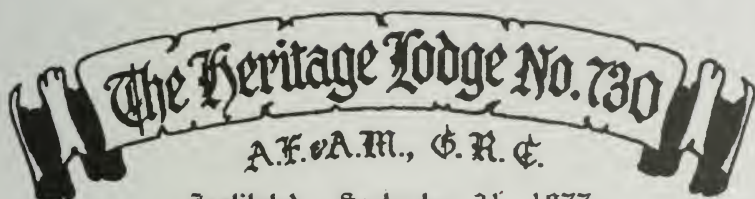
April 9, 2003

*We give thanks for the privilege of knowing them
and sharing in their lives*



PAST MASTERS

- 1978 Jacob Pos
1979 K. Flynn*
1980 Donald G. S. Grinton
1981 Ronald E. Groshaw
1982 George E. Zwicker †
1983 Balfour LeGresley
1984 David C. Bradley
1985 C. Edwin Drew
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